









the doors



WAITING FOR THE SUN



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only a bed, the window was locked and she tried so that no daylight came in by the wall. But then I was awfully pleased. I took the mattress off the bed and removed the door with the chain attached. The men returned. They ran on a runway and held me down so that I could be given an injection. After that I was semi-conscious for the rest of the day. My father came during my waking hour and was told he could not see me. He remained and eventually the medical officer was frightened and was asked to give me cocaine. My father was allowed to stay in the cell for the first time. I was lying on the mattress. The bedcover had been removed, neither was provided for my father to sit on.

On Monday morning a medical doctor told me and took a few notes, my treatment was then finished. I was allowed to spend the rest of the day in the day room with the other patients. I was not allowed to take my hand bag and other possessions (keys, so I was I did not have my money I could not buy cigarettes) in the other patients could. Monday night I spent in a small furnished room which was locked.

On Tuesday morning in a case conference it was decided that I was still a suicide risk and should not therefore be discharged. Although the psychiatrist agreed with me that I was not in need of psychiatric treatment. The staff nurse said that I was a neurotic and it was decided that I should not be allowed to visit my day clothes. I was then told to go to see the day clothes officer. I was disappointed not to be allowed home so the first thought was to telephone my father. There were no telephones in the building for use by patients. To use one of the telephones in the grounds was not to be accompanied by a nurse.

My nurse told the door to unlock me to the telephone, as I asked that her patient to come with me which he did. I was not able to get through to my father. On returning to the building I met the male staff nurse who was waiting for me in the corridor.

He pushed me forcibly into the room where the window had at night been barred and locked and told me that the reason why I was being confined was that I had made a telephone call without being escorted by a nurse. He then locked the door after me. After knocking several times I was given a standard pill. Later as I was allowed to feed my back. At night I was on the floor in the room for six hours, not knowing how long I was going to be kept there. At night time my father came and asked that I be discharged. This was allowed but, as it was against medical advice he had to undertake to accept the responsibility for the for the remainder of the 28 day order.

(Name supplied but withheld)

Dear Sir

We feel that the Prime Minister cannot really take the blame for having to confer on Mr Jean Proulx an honorary degree at Bradford University.

A regular part of the Student Union Council at Bradford proposed that the University should be asked not to confer the honorary degree. Despite the fact that previously a general meeting of the Students' Union had elected a student with the French surname, the right wing extremists (Bridges) on the union council defeated this motion and this resulted in two of the council members resigning and a resignation of extreme disorder from others submitted for the Mayor.

Yours sincerely  
A. Tuckman  
D. A. Martin

21 Glen Terrace  
Bradford 7  
Yorkshire

Dear Oz

John Hoggins has sent me the following cartoon which is no doubt closer to my Happy Hugs Hopes in Oz. I'm sure he would not mind my sending it on to you and it may well appeal to many of your readers too!

Ray Dargatz

Dear Ray

I have been thinking about writing an anti off for a few years. I must say that it is about 1/10th the size started making constructive suggestions instead of putting everything down the whole time. All you are doing in fact is relieving your frustration to other people and increasing the number of general hangovers.

Is it a little strange

Ben Weber,  
Middx

DEAR OZ

ABIT 1, OZ13  
JUST ABOUT SUMS  
UP THE STUPIDITY  
OF REVOLUTION -  
for instance

"YOU ARE  
WRESTLING WITH  
THE ENEMIES OF  
THE HUMAN RACE  
NOT FOR YOURSELF  
MERELY, FOR YOU  
MAY NOT SEE  
THE FULL DAY OF

LIBERTY, BUT FOR  
THE CHILD HANGING  
AT THE BREAST"  
WRITTEN IN 1796!

THAT CHILD NEVER  
SAW THE DAY OF  
LIBERTY, NOR WILL  
ANY. TRYING TO  
CHANGE HUMANITY  
THRU POLITICS  
IS FUTILITY.  
THERE IS A BIT  
OF THE ENEMY  
IN EACH OF US,  
AND GOODNESS  
TOO, IF YOU  
CHANGE YOURSELF,  
& YOU HAVE  
ALREADY CHANG-  
ED THE MOST  
IMPORTANT PART  
OF THE WORLD -  
AND THAT GOES  
FOR EVERYONE -  
XXXX  
JAMIE, NORWICH.

Marble, the site working of  
Crawley and the South East  
week every Friday morning at  
BBCA, Robinson Rd Crawley  
Sussex. Come and see your own  
thing.

Future events

Keith Hickey -

Pepper Stone

8th June: Film by 'Vols' product

new 'Charge of the Light Brigade'

Also other films from the

International Film Fest

23 Sept: Film night

20 Sept: Mixed media group

from Sussex/Canterbury







# BOURGEOISIE

## a lexicon

I never enter I get married I can't eat breakfast

I've been able to do things together

Good people get things and bad people get things too

I never had to be fast about it or I am attacked

Children must be taught to believe

I am certain that all men have an only good intention

George and I never quarrel about serious things

All our days before we really began we had the same going around with all these little stories and thinking they were absolutely true and we had to explain that they weren't really true, more or less, like 3000

I tried it difficult to do anything that will make a difference

A young man should keep himself free for his career, mainly working, writing down and then think about bringing a woman into his life

I do go to church, but it's not so much really and you say the same thing every week

I don't have any brother so I never really had any thought about it

I am white, as it were, sexually satisfied in ways that don't involve full intercourse

I was on the best of terms

I keep my eye on my hat and I was on at home for the things and he does them, and it seems not all right, and that's all one can hope for

I never read the paper anymore, and I never write except when my husband tells me to, in fact, I never have

Life is not a great challenge

People who pray together stay together

I don't think there's any foundation for the European camp but at all

Children should learn to be happy

Huddells look pretty spacious

I don't normally dream

I can't take you seriously unless other people take you seriously

He was by accident for a week or two but then he's finished

I don't know why people buy houses when they are pick up someone so easily. A man ought to be able to live the world before getting down so he can realize that home is best

I mean why don't I just go and tell the children that I think things are made of atoms because well, I think they are. How can you tell Europe is dying, look at West Germany

I don't care if every one in the world is living in it, it's none of my business

China built in the West End are not good for a boy or woman

I always vote Labour because they have better ideas, more sure of the Marxist Class

I am meeting the age where I need to be a certain position and I am not sure what

Children should not say anything on their plate

### KNOCKERS

All these people at Eden and Harrow, all they do is learn Greek in the morning and reply in the afternoon

I expect a boy to respect my daughter when she gets to that age

I expect my being taught anything by my children

Concentration was a pretty good thing

Fortunately, all of Richard's friends are what I call nice boys

I don't think our children would be better living in a completely free atmosphere

Drinking leads to nothing and gardening leads to the gutter

God is someone else whom people can hurt to

I collect for apostles

Friend doesn't know anything

God was out in the sky

I don't think that I have any particular brand of insanity

Don't say the Queen

I have always had the idea that I have and it ought to be my and I have never explained

Don't be bourgeois

Compiled by Jim Berke

Well, you, at the moment, you're making progress. A lot to study on and carrying.







**WHERE WE'RE AT**



















# Towards the New Synthesis

*Herman Kahn*



It might be start by admitting that that I'm a war planner or a member of the establishment but that I come from Los Angeles. And it's a good place. In fact a good deal of what I'm going to be talking about is the Los Angeli-ization of the world. Somebody called it the barbaric culture; someone referred to it as a kind of wholesale degeneracy. The issue which was in that culture I think we pretty much will be talking about and facing over the next 32 years. I have seen the future, and it doesn't look

I'd like to start by sketching a kind of a neo-Marxian view of the problem. Look at the economics of the situation. The numbers aren't important. Let me backtrack for a second. I gave a talk in Washington a few weeks ago and I decided to look very glibly and. So I named the talk, by saying, "Man, has been on earth two million years."

That doesn't sound as profound as saying I'm on with the cosmos, but, you know, it's a pretty big idea. And then I pointed out that I had examined every one of those years with loving care and all this, and I noticed only two incidents of any interest. If you are a religious man, you'll have to add a third.

The two incidents of interest were the agricultural revolution, or the neo-fetichic revolution, generally say, about two hundred years ago, but you can't place it exactly. The agricultural revolution was exciting because it made civilization, cities, living in cities. That was a very, very big change. It created classes, it created organization. It didn't really increase the standard of living of people because Marx was optimistic, and the change in technology meant that there were more people rather than that they lived better. And there's a same continue of course, that this may happen again. I don't think this will happen, but you see it fore-pressed, and sometimes the same words will talk about the fact that there is total civilization facing the world and unlimited goods, and there look a little wrong and they could be right together too if you're stupid enough but that seems unlikely.

Up until roughly the Industrial Revolution, no human community ever got much above say \$200 per capita, much below, say \$50 per capita. Think of Indonesia today. 100 million people about 100 dollars per capita. That's the last empire, the Roman empire. You know, the same number of people, same way of living. Romans, Persians or Chinese presents they go down today. They would recognize it as viceroyalty. You can talk of that as the normal state of human beings. Normal is a bad phrase there. Typical

If you think of the Industrial Revolution, you think of Europe today say somewhere between \$500 and \$1,000 per capita. And again, here's a Marxist notion, if you make enough of a change quantitatively it eventually makes a qualitative change. It's different. Europe is not like a pre-industrial civilization. I think it takes about a factor of 10 to make the next change. That's roughly \$5,000 to about \$50,000 per capita, and that's roughly the United States and about 20% of the world.

At the end of the century, it is not a pre-economic world. That is, most of the people in it will be worried about how to pay the rent, and how to make the payments on the third mortgage, and it's really too expensive to put in a second swimming pool, you know. You may say, "My God! What time," but you know, it's nice to have a swimming pool, and you may want another one so the kids can play in them. If you look at a man in the United States who makes about \$50,000 a year after taxes, he generally does not feel post-economic. He rather objects to any terminology of that sort.

Further surprisingly, it would not be shocking if before the 21st century closed you would find what I would call an almost post-economic society. The "almost" is of some importance: somebody will want to take a trip to Saturn and not quite be able to afford it, and he'll feel very deprived because everybody else is going that way. Or they'll want to go to Mars (even that's where the action is, and you can't make it, and that's annoying because it'll just cost too much. But for any kind of thing that we think of today as a moderate necessity of life, other than love, affection, friendship, competent teaching and so on, there will be no need for it by the sort of time. The other way or way not be true, that is one of the things I'd like to talk about. I want to restrict my remarks to the post-industrial society, which is not yet post-economic.

Now, post-industrial? It doesn't look like Europe. It may also be a post-business society. Here, the notion is that when Calvin Coolidge said that the business of America is business, he was probably making a perfectly reasonable statement for his period. I would say so late as 1955, when Secretary Wilson made his statement, "I'm not aware that what's bad for General Motors is good for the United States, or that what's bad for the United States is good for General Motors" . . . I remember he got kicked in the teeth for that. It's a remarkably accurate remark.

If you ask what nation who values the United States the kind of . . . it is,

because today, General Motors plays a bigger role than any as far as I know of. Now you may not like it, that's your privilege, but it is a accurate description of the United States as people think of it. I am relatively confident that they manufacture, create cars, and that can't be good for the United States. Unless you don't like the country, as some of you I gather don't. But you really don't probably want people killed in accidents. I am saying that by and large, it's hard to imagine the United States slow and General Motors healthy, or General Motors sick and the United States healthy, economically. That's no longer true today. The United States is bigger than General Motors, and it'll be increasingly so in the future. It's a little bit like a farmer. A hundred years ago this was an agricultural country. Today a farmer comes home and tells his wife "I just doubled production in the south 100." Wife says, "That's marvelous, what else did you do today?" No confrontation, no interpersonal relations. She's not interested. The New York Times said it on page eight none of you read it. I do because I've got so, it's my business, but I'm not excited either. It's just not an exciting thing to do to double productivity on the south 100 acres in the United States. That's a fantastic state ment last time. Twenty or thirty years from now, and even at some degree today, we would expect a majority of the country to be in business and a certain manufacturing, and a doubling of productivity of goods will not be exciting. It'll be interesting, you know, you'll be richer, but it won't be exciting.

Where will the excitement be? I don't know, but I would predict a kind of mosaic society. Not Moslems, but mosaic in the sense of lots of little persons. Uh, I'm getting a slight headache for the other kind of Mosaic society, as I look at the current society. I had a grandfather who was a rabbi, he talked regularly to God. He looked very alight. He had no identity problems by the way, knew who he was, knew who his children were, knew what the world was like. Couldn't get pork, but somehow led a freer life than many people I know. Married for life, it never occurred to him to uh . . . I see you're nervous for that. You may like to see these familiar attitudes on the pillow next to you. A surprising thought, but ponder it.

Why is it that people think they have so much freedom today? Well, the world has changed. Roughly speaking, there's 120 nations in the world today, fifty-five of them as far as I know do not worry about frontiers. And as far as I know that was never that way before in the history of the world before the Latin American countries, for very old reasons which are kind of back



placated, worried about its frontiers. Now you can find no twenty year period in Latin American history since 1810 in which there was not a serious frontier confrontation, except in the last twenty and no doubt excepted for the next thirty either. That's true, in North America. I can't write you a scenario in which Ho Chi Minh gets into San Francisco unless invited by an audience. It's just you know very difficult to write that scenario. In Western Europe with the exception of Germany's east border, there's no problems. Everybody knows that Germany and Japan lost World War II and are the most successful nations since. Neither has a map and they're the second and fifth largest trading powers in the world today. And don't want to worry about the flag following it. Oh, there's a joke. I sometimes tell you may know the story about the Israelis. About four or five years ago they had a balance of payments problem and decided to devalue war in the United States, on the theory that the U.S. would win the war, occupy them, rebuild their economy, protect them from the Arabs, you know, no problems. And this idiot got up who was gay with weapons, and said "With our back to the wall. You couldn't have told this joke thirty years ago. Nobody would have known what you're talking about."

Alright, let's look at the economic problem. Now there's a possibility of starvation in the world. I think it's overstated because it depends on a series of things. you have a problem which I ought to mention. If some one comes up to you and says, "Everybody in the world's going to die of death," he generally looks like a warm hearted human because somehow he's worried about it. But if he says that everybody's not going to starve to death he looks kind of callous, he looks detached and he's not worried about it. My statement's in between. I am worried about it, but I don't think it will happen. For it to happen would depend on the monsoons, floods in China, maybe bad weather in North America. The US government, I think universally put back production this year. They looked at the problem and decided that the problem was a lot more likely to be a food surplus. I think that's a mistake because our food stocks are depleted, and it's good to have a surplus, but I think their guess is right. But there are serious economic problems in the world. Most of the people, if not as hungry as often described, are hungry, and a lot of them are undernourished and underfed and so on. In the US, as far as I can see, outside of some pockets, in the South and some other very odd areas, no serious starvation. There's a fair amount of malnutrition, that's of both the over and under sort, and

it has the question of choice involved in it.

I'm not sure about Haight Ashbury. I've talked to some of the people here and they tell me it's the same. I know about the East Village and Cambridge Square, and my friends there tell me it takes about ten dollars a week to live reasonably well, per person, about \$800 a year. That if you go to New York City or Boston and I suppose the same here, and work at the Post Office at night, that's about \$800 a month, so roughly in one month you can get a year's income, or say twelve people in a pad, they can take turns working one at a time. And you don't have to take a bath or dress or anything like that because the Post Office doesn't open at night. It's very generous. The thing's stronger than that. An American, an upper class American can drop out, knock around for four or five years, get married, have a kid. There are three syndromes, it's kind of interesting. Criminals, dope addicts, and many hips who grow out of it. About the age of thirty thirty five I've known less about the hippies because they haven't been around that long, they often want to go back to that society if you started off as an upper middle class kid with the girls you adored, people will say "Come back, we're delighted." They don't forgive it. It's not like Europe. In Europe if you drop out for five years, you've had it, you'll have trouble getting back in. No problem in the United States, you look kind of romantic and you can make a living years afterwards telling anecdotes about it. There's no pressure.

Let me give you a disclaimer in parentheses here for example. I was in Israel about two years ago. That country has a pyramidal structure. It's about 40% Ashkenazi, or European Jews, and 60% Oriental Jews. Ashkenazi Jews are more or less on the top, Oriental Jews are more or less on the bottom. Sometimes a Moroccan Jew will say to an Ashkenazi Jew, "I don't want your European Culture" which is being forced on him, by the way. Ashkenazi Jews will always say, "There are a hundred million Arabs." The Moroccan Jew will think about ten millions and say, "Where is the electrical engineering school?" You see he has absolutely no choice. He can't fool around, there are no illusions possible, you know. He is in a structure, and the structure tells him what to do, and there's reality, and he can't opt it.

Now if you take the structure away you've changed reality. If there aren't one hundred million Arabs around, you don't have to go to an electrical engineering school. But you have another interesting problem: you are free to define reality any way you choose. And nothing's going to knock it out of you, at least in the short run

You notice, for example, how people play the soldier game, or the business game, or the farmer game? You've all the terminology. I want you to think of two countries. One of them is tough mean, nasty, barbarian and they're got soldiers. They don't play the soldier game, they've got soldiers. You know, people who believe in Duty, Honor, Life and Death matter Glory. The kind of people who enjoy a good fight. There are a lot of people like that. The other side's got a group of people who play the soldier game. You know, it's the kid's game grown up. Who do you think's going to come out well? Well, I'll tell you the people who are not playing the soldier game but have real soldiers. Take away the barbarians, no more, big ocean, no problems. You can play the soldier game, you know, and nothing's going to happen. Take a country faced with starvation. You've got to have farmers rather than people who play the farmer game. Take a country which is economically in trouble. It's good to have businessmen, not people who are playing the businessman game.

What I'm saying is that in the United States you will be able in the future to downgrade what we used to think of as serious activity to the level of a child's game. As far as I can see, the thing will not become so personal—not everybody will do it, you understand, somewhere between say five and thirty per cent of the population. That means they have no problems. A little bit like the Greek or Roman Empire. The Greeks ran it for about two hundred years, ran it very well. Nobody appreciated what they did. They didn't expect appreciation. It was part of their creed not to. When Marcus Aurelius died, they just disappeared without a trace, and then people learned that they had something useful. In the same that, from that point on, the Roman Empire was run by crony, by welfare systems, gangster systems, and it was different. And people noticed the difference by the way. Romans had noble class codes. You could not and they would not knock you in the head unless you were a Christian. Then they'd throw you to the lions because they made detectors which we don't today.

Now, how dangerous or good is it to have this kind of freedom? How good is it to have this kind of the day? It clearly gives you enormous range of choices. It is true you can choose now to a great degree. Not everybody can choose now, you understand. I was having an argument a few minutes ago. I had made the comment at Berkeley that in Continental Europe there are no hips. There are Provos or people like from the Gede movement who



reck society or don't like the middle class, drug mentality and hypocrisy. But they're elite groups. They don't say everything's dropping out. They say, "We drop out, you keep working."

It's hard for a European to say, "Everybody drop out." He's got a vague fear in the back of his mind that maybe everybody will. It looks to him like it's hard to put together. Take it apart and maybe it doesn't go away as well. You know you may not be able to put it back together again. In the United States, it's different. Middle class Americans will borrow up to their next year's salary, and that span rolls right down to the happy life all have faith in the future. We all know the system's going to work. We all know that we're not going to get into a 1929 depression again. We all know the country's not going to be invaded, without respect of policy good or bad policy.

There is however a terrible policy which at least realizes that while you can't manufacture goods simply by defining money, you can lose goods by defining money badly. The system is an organization, a social system. Money is a symbol, if you will, but really, money is a technique for making the thing work. There are lots of other ways for making it work. A number of the socialist economies have noticed that even if you want to have socialism, it's good to have this technique of money and using market prices and market orientation.

Alright, how good is it to lose that structure? To be able to make total free choices? And really not having any nagging guilty conscience that you're not paying your share because you're really not making an example for other people anyway. No, you're doing your thing, let the other guy do his thing. I would guess that there is a real possibility for a superior type of human being. But I would be very dubious that he is going to be a hedonist. My guess, and I'm not just being anti mental, goes back either to the European tradition of the gentleman or the Hellenic tradition of being a good Greek.

I don't happen to like the kind of thing that's produced over here, but I would guess it would be something like the following. Let me define a gentleman for you: a man with many many skills in all of which it is very hard to achieve high capability, but in all of which he does achieve high capability, none of which are useful. They are done for other reasons. They are not done grudgingly, but they are done seriously, but with a touch of lightness. A society could live that way. I suppose if it has a kind of informal discipline. To be a little in accord, the Greeks were like that, the Romans weren't. The Greeks

stayed fit because they liked to be fit. The Romans stayed fit because they had to be fit to fight wars. Take away the war, they quit being fit, and they ran into trouble. The Spartans had that same sort of theory. They were more like the Romans than Athenians. They had the notion that once they got rich, the place would collapse. They got rich and the place collapsed. One of the soundest pre dictions I've ever seen.

Friedrich made a very perceptive comment which I want to rephrase to make it better. "For most people the long arm of the job and the reserve merits of national security are their only touch with reality." Take that away and they can live a completely illusory life. They need our touch face with any kind of reality from that day on. They can make it up as they go along, and they will find it satisfactory.

Now that is, of course, part of your freedom. That's learning by making mistakes. But one of the important things about making a mistake is to know it's a mistake early enough in the game to change. So you could create an environment in which you could raise your children so that practically 100% of their experiences were affirm ative, pleasant, warming, supportive, and so on. Would anybody care to raise their children in that environment? You have a strong sense that they ought to have at least some frustration, some failure, some rejection, some sadness. Not too much, it's not good for young children. I'm sure, say up to ages 5, 6, 7, but at some point the psyche can take it. It breaks, but it doesn't get damaged. And the world has that character.

I remember at Berkeley riots, one girl was carrying a sign saying, "I'm a Human Being. Please do not fold, bend, stretch, or mutilate." Well that's a reasonable request. I also recall a slight change in style of raising children. Some years ago we were told that if you frustrate them, it gives them resources. Today we're usually told, not always, that a certain firm discipline is as natural as rain, and the kid needs it as well as he needs water. It's part of his growing up. The ability to do sustained effort in unpleasant dull tasks—that's part of the ability to grow up. Not everything comes for free, for fun. Now this got appealed on a BBC programme, and it was really kind of fascinating. The BBC announcer said to her:

Berkeley is one of the three, four or the best schools in the world. You have a sign saying that life here is a living hell. Now this is really a marvellous area within 20-30 miles from Berkeley. You can get any kind of wholesome or degenerate pleasure you have a wide choice. So why is

it living hell? The girl said, "They have a computerized program for classes. It gives me only ten minutes to get from the tennis courts to math class, and it takes fifteen. I'm not treated like a human being." The announcer said, "That doesn't seem to me to be a living hell. Do you have another anecdote?" The girl, "I'm an art major, and the computer programmed my class for the cellar, and programmed the engineers for the sixth floor with the vine, and this is very bad for the psyche of the art majors, and anyway, the engineers have no psyche." The announcer looked dubious. It didn't strike him as a living hell, but he was an Englishman and didn't understand these things. Then the girl pointed out perfectly correctly that suicides are on the increase among college students. Well, you can't learn about that. But you wonder, is it the living hell or is it the students? Maybe it's the low frustration index. There seems to be some evidence of that.

What about the longer term? That is let's assume we pick a society which really was hedonistic, secular. How many people here worry about an after life? One of the things that will change this way will be not just the economy, but the technology. Let me give you three examples of this. It'll start with the computer.

Let's look at the computer for a few minutes. It's an interesting gadget, an exciting one. They talk back to you. Computers have improved by about a factor of ten every two or three years, which is one of the new elements. Anything you learned about computers two or three years ago can be obsolete today, and anything you learned today can be obsolete in two or three years. And this in turn may mean that you will want some familiar sign posts elsewhere. Today for example, in computer technology, unlike say civil engineering, you can reach your peak salary at about early thirties. And then you're obsolete. You go into administration if you want to keep up your salary. You don't make an honest living anymore. Or, you really work hard and go back to school at night, which turns out to be kind of dull today.

A second thing of interest. There is reason for believing that despite many of the computer experts, this improvement of a factor of ten will continue for the rest of the century. This means an improvement by a factor of some billions or some quadrillions. Now some of you are not familiar with numbers, those are very big numbers. It means that they surpass the number of neurons in the human brain by quite a bit.

That raises another issue. You some times see statements that there are



some things which a human can do and which a computer cannot do. Nobody has yet made that statement carefully. To the extent that a person really knows what he's talking about, he must have had some noncomputer. Now it's hard to argue with a man who has talked with God, and I don't. I don't argue with my grandfather. I don't argue with him. But for those of us who haven't got divine revelation, we simply do not know if there are any characteristics of a human being, including the most intimate of the moral-emotional-feeling level, which could not be duplicated or in some respectable sense of the term, surpassed by a computer.

If it turns out that somebody proves that computer cannot do what a human being does, that there is something vital or special or different about human beings, that we're not just a collection of atoms put together in a laboratory, I think that would be the most significant event of the 20th century, rivaling with the other two events I mentioned earlier, and for some of us replacing the events I overlooked. It's a kind of theology. In other words, it's a theological statement.

If, as I believe much more likely, the computer can do anything the human being can, and maybe surpass, that is also in its own way the most significant event of the 20th century, though achieved more gradually, and will change very much our view of ourselves. This is something at the limit. And when the computers get better, who needs human beings? It's not a joke. I would guess that before the post-economic society comes, you'll get the intelligent computer. I want to make a comment that it wouldn't surprise me if by the year 2000 a computer was making the lecture to a group of computers. But it wouldn't be as funny. If I say that to a technical audience, they say, "How do you know?" They get mad. I want you to imagine this human being: he's got an artificial heart, a false leg or two, carries an extra three brains down his back because he gets tired thinking with the other ones sometimes. And, you know, when you push out the other obsolete equipment major you phase him out too. He's only another machine. Or, maybe you have wires for the computer. Let me give you the next device which is interesting. Phantasize, you get tired of them. That seems largely correct, but there's at least one exception which is of interest. Some major men were done with rats. You can take a rat and plug his pleasure centers to a button and give him the choice of pressing either the button for food, water, sex, or rest. He seems to like it very much. He seems to press that button 2000 times an hour, give

or take a fastest get two. If you leave them to take a little longer and now they seem to take longer than that interval rats. In other words, it's a sort of healthy thing to do.

We know when the human pleasure centers are roughly, there are people doing experiments on their right knee. Get them wired to a computer on your chest or a console. Use a pulse type. If it's not too, so I won't let you play your own buttons. That's depressed. But get yourself and opposite number, hopefully of the opposite sex, but I'm not going to be rigid, and play each other's buttons. If the mice experiments are any example, you've got it. It's what you've been looking for. Anybody want anything else? There's something wrong about it. My grandfather would be very upset. He'd be more than upset. It's clear that's not what you want by and large, so I would guess only 5-10% of Americans would go for it. But the rest of us are going to find it somehow inadequate. But it's very hard to explain why it's inadequate.

I think it's clear that Western culture and the United States in particular has very much neglected the side of the human personality, sometimes known as a "inner space." I would assume that as part of this post-industrial revolution there will clearly be more emphasis on so-called Descartes was, spiritual man, mystical man, and drugs definitely go in the direction. They clearly lead to an increase in pervasiveness of the personality if any of the reports are right. They lead to a withdrawal from structured situation to unstructured. One of the real problems with the drugs is that maybe the people who so to speak could use that change in personality most are least likely to take it, the ones who are already pretty unstructured are the most likely to take it. The ones who in some sense it may be most harmful for. The question of legitimizing it either under care or generally is a messy one and I don't know where I would stand. There is a widespread agreement, no particular date, but you can't keep date to get agreement that everyone is less dangerous than alcohol. So that if you had a choice between marijuana and alcohol, you'd probably choose marijuana. On the other hand, if the question is whether to add marijuana to alcohol that's not as persuasive that it's less dangerous. Alcohol does cause a lot of damage in the world and you're asked to sort of double it or at least by half. And that's something you want to look at with care.

One of the points which strikes me is that when you do any study of groups from the viewpoint of objectives—that is, you have some kind of objectives, a notion trying to increase wealth, or a business

man trying to make money, it's very important that there is a feedback going on that he will do it or you won't find it there is a rule for what's called it's a rationality of its desirability. That is, you cannot do your objectives efficiently by almost any other a you can do it one way or, you can look yourself in on some ways really. To give you a simple example, any business situation exists, but you look yourself in to pay off money you don't borrow money. A society which doesn't feel any obligation . . . well, do you know the game of chicken? If you get in a car dead drunk, increasing whiskey bottles out the window, very slow, throw the steering wheel out, you win the game. Because you're locked in. I'm not recommending that, but I am

describing it as very dramatic use some of the rules of rationality. For many people, getting married for life may be a very important thing for them. Literally. Because that's the only way that they can control it. They simply cannot get and receive girls, they feel that it's permanent. Take away the concept of permanence and they can't have the same kind of relationship.

In an interpersonal encounter, you can get a kind of feeling that would come to most people only after 10 minutes of interaction. Now, that's a typically American thing too. If you go to Europe, you'll find that the people don't deal each other by the first name unless they want to fight school or college together. If you look at World War II, for example, if you had a guy next to you who was killed, and he happened to be a close relative or a very close friend, you often get a syndrome of tremendous guilt. Because you first feel happy that it was him not me, and you then feel very guilty for that happiness. It turns out that Americans get that syndrome for someone they met last week with the first name book and get along with their very well. To Europeans that obviously looks very strange. They find it incredibly unallow. I think the other kind of course will also satisfy us. We get the habit of getting into relationships with someone we brushed past in the elevator. You know, we shared that experience together so I can give you my most intimate thoughts and you can give your most intimate thoughts because what could be closer than sharing the same elevator. I think you'll find people like that in life. But I think many people here would not like it. Who's to say who's right and who's wrong? I really don't know.

I don't know what it'll be like, but I would give you even money for a new human being in the 21st century. But I really doubt that he'll be as hedonistic, a dropout, a materialist, a conscious player. . . I rather suspect he'll be a little bit like me.



# Synthesis New ent towards

Herman Kahn





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Eugene Schrenkel MD  
1995

**Question:** I am a girl of 18 with a sexual phobia. I want to share a kiss but I can't get involved with my boyfriend and also feel loved by him. Yet there are times when I would like to be sexually and emotionally involved. But not by my boyfriend!

I have visions of being tied to bed posts and having him tell me everything in and taking turns on me and doing whatever.

Is this normal and what can I do about it?

**Answer:** A phobia is a fear where I suspect development only of chocolate cake. told me recently that her former sexual fantasy was making love while floating in water. Another student, inspired by her, presented a scene of Sam Francisco fantasizing about making love while floating through the air. Both fantasies could be realized. The first by becoming a swimmer and the second by being high jumper, gaily acrobatic and taking a leap.

Fantasies of sexual intercourse often at 100% level but the more common at 50%. It has a certain amount of mystery is natural in fantasy. Why this should be so is unclear. Perhaps it has to do with woman's sexual role taking rather than writing and.

Perhaps a hero in 18th century sexual fantasy and in your instance helps me you to act the part of a prostitute. Some psychiatrists would advise you and your boyfriend to act out fantasy plus the fantasy you desired. Most would tell you to seek professional help and tell you your phobia is making this fantasy come true. I usually try advertising in the dream and fantasy. A course of psychotherapy might enable you to better understand your unconscious motivations.

**Question:** I am a girl 1980 who has an unusual female problem - too much! I am 18 - 190 lbs. wear a size 10 shoe and have a 36D bustline.

I wouldn't mind it so much if it weren't so obnoxious and if it didn't clearly resemble those Perolite's featured on the cover of the latter Scientific American. I didn't start wearing a bra until a year after I should have and didn't wear one at night until I was 20. Weight loss only makes things worse. Can surgery help? I'm quite sensitive on the issue.

I've been trying exercises for the past couple of months but it hasn't helped a bit. The problem isn't the muscles but the skin. What I'd like to know is if would plastic surgery help? If how much would it cost? 2000? I don't have surgery would it prevent me to go breast-feeding? or that I might as well forget the whole thing right now?

Your body  
The Perolite  
Plastic Surgery

P.S. While we're on the subject of breasts - one of my nipples is constantly hard. The other is always soft even when I'm turned on - is this abnormal?

**Answer:** Those Perolite's Versus breast area is good to me. Who told you you're uncomfortable in the bust?

Surgery is sometimes performed to reduce the size of very large breasts. The decision must be very dependent upon the breast. The shape of the nipple, and here. A certain amount of scarring is inevitable. Having one nipple erect and the other soft when aroused is perfectly normal. But if you continue wearing bras by last you'll turn off any potential arousal.

**Question:** Please hurry and have this printed. I haven't found the answer in any books and the problem has been bothering me for some time. I've got an itch of my last reports. Why is it that my female sexual partner (let's call it male) keeps my latex lingerie? What can be done to correct that?

Fortunately, I work in a high school in a state that doesn't require Proctor's suggestion so I didn't have to take embarrassing sex shoppers.

**Answer:** The idea of the top of the vagina, the vulva, is the major on the larger lips and therefore are the smaller clitoris. The clitoris is the most sensitive. If any of your girlfriends think your problem is abnormal, it's due to their lack of experience. Perhaps it even affects them. But when state did not change Phys. Ed., your friends would be better off.



**Question:** "What are the implications of telling their wives consciously in the course of one afternoon (physically) whether they're gay?" And what are the signs of homosexuality?"

**Answer:** "Women are so concerned that they are physically capable of so many sexual activities that are with... No physical harm would be expected from the situation you describe unless one of the men had a communicable disease. Of course, the risk of contracting a venereal disease increases directly with the number of one's partners."

Psychological implications of varied sexual situations depend on the personality of those involved entirely, for some people of those four guys would break out. In Masters and Johnson's study "Normal Sexual Response," every one of the 112 male "questioned" expressed some concerns about "excessive masturbation." One man who masturbated once or twice a month thought once or twice a week was excessive. Another who masturbated 3-5 times a day might feel to a day of "abstinence." Not one thought his own pattern was abnormal.

David's Medical Dictionary (1974) defines "homophobia" as "integrated sexual desires in a female. Webster's Collegiate Dictionary refers to "integrated and uncontrollable sexual desire in a female." I think I understand the phrase "sexual phase in a female" but I don't comprehend "integrated" and am not sure what "integrated" means in this connection.

My conclusion is that "homophobia" means sexual desire and only then is considered "disorder" by the "professionals" using the term.

**Question:** "I often read ads in the underground press for people wanting French love. Could you please tell me what that is?"

**Answer:** "French love is French culture, refers to oral genital relations. The French may call this 'Travail Love'."

**Question:** "A friend of mine has been forbidden by his doctor to indulge in intercourse until it really isn't the time to entirely clean up. If any of his girl friends should decide to employ digital masturbation of his penis, are there any adverse organs or release on his part, would this result in a case of the 'head-slap'?"

**Answer:** "I applaud the concern you have for your friend and his female. Gonorrhea of the head is unknown because the gonococcus bacteria needs a moist, moist, so hot environment. Gonorrhea of the mouth is possible but very rarely. Most physicians believe all sexual activity should be avoided while treatment for gonorrhea is underway."

**Note:** "The symptoms of gonorrhea in the male are itching, burning and pain on urination and a discharge from the urethra. Symptoms in the female may include the above but are usually less severe or absent in the early stages. Heretofore may later develop pain in the lower abdominal area, a low-grade fever resulting from spread of the infection to the uterus, tubes and ovaries."

**Question:** "When at home by the self sometimes walking around in the nude or while taking a shower, I get an erection. What happens in it when I think of going to a place like a gymnasium to work, but don't think both or some other place where I may be taking off my clothes. I worry that I may get an erection in front of members of my fellowship as well as a place. I know that all men get erections but I should be concerned about getting one in a public place?"

**How do other men feel about that?** Does it happen to them and, if so, does it bother them? Should I do something about it? I have never brought that up to anybody before because I thought I might be abnormal."

**Answer:** "Your problem is one that almost all men have noticed about, especially younger men—but these men are usually repressed, nervous, perhaps, to a physical level."

Some advice is suggested by patients—jump into a cold shower, think of jumping into a cold shower, think of making it with the Japanese girls, try to make it with one of the Japanese girls, or make the first love a policeman's flashlight shine into your car when you were making it in the back seat, think of Santa Claus, recall a hospital or university infirmary meal. The point is to transfer sexual to the mind. Another possibility is not to worry about it.

**Question:** "I recently, at the end of my travels, drank a bottle of 100% O.J. (roughly) This was supposed to get me started, in other words that after about 30 minutes my arms and legs got limp. I could hardly think and almost when I walked I had done and found myself hallucinating."

About an hour later I got real sick and threw up, after which I couldn't walk. My pupils almost covered my whole eye. I went to bed that night and found myself hallucinating in dream vision with my eyes open. The next day I had the morning breath and every time I took a short breath I would feel all yawning which would make my body go limp."

I feel long after 30 days later I feel possible damage did I do to myself? Is what I did dangerous?"

**Answer:** "I feel that about 100% orange-juice caught typhoid and bacteria used for 'high from a British ex-Governor in Copenhagen in 1900. As you say, it had not apparently benefited the ex-commander. He also went about looking generally ill from the chin to the neck, such as Linus Burgen and the Pilgrimage."

Recently I treated a girl who had taken half such a bottle of cough syrup in a rock dinner. As a result she was very comatose. In fact, her arms and legs were paralyzed and she had taken the same amount without normal except for dilated pupils."

Nothing is known about possible long term harmful effects after frequently using large amounts of dark crystalline."

Having cough syrup is not illegal. Using it to get high may be against the law though that I find to prove. You're missing the point of your trial but about this incident is violating a statute."

Dr. Colwell's address: your queries, Write to: Hypocrite's 112 21st Avenue, Garden Terrace, London W11.





# ENSURE CONFUSION!::;??!

Every OZ is different. We don't have a standard, instantly recognizable cover style, shape, form, content, texture nor so small (Yes, small). Shaft out OZ 12 eyes. We missed a Woolworth's catalogue with yellow ink! That's why some people miss OZ on the newsstands.

This edition (18) has a new printer and a special guest editor. The next OZ (19) is already being prepared along different almost contradictory lines. We know it's confusing. It confuses us. You too can create regular confusion by subscribing. Just 30¢ for a whole year's subscription plus two free back issues.

## THE MYSTERIOUS VANISHING BACK ISSUES

Sorry, we're quickly running out of back issues. There are absolutely no more OZ 3 or 4's. Some OZ 5's are still left—the famous plant a flower child poster—but we've given and broke enough to now charge £1 for them. All the rest are still available, but 5's and 7's are disappearing fast.

## RARE FIRST OZ

The Johnson signature, Madonna of the Napier is a three page gatefold in OZ 1. This issue sold out and we have been unable to fill the many subsequent orders for it. However, a few have been secured from our distributors and we're going to offer them to our readers at the ludicrously as positive price of £1. They're not worth it. But no doubt some zealous collectors will want to complete their sets.

## OLD OZes

One Theological sinopsis . . . . . with on, time in, drop dead . . . In bed with the English . . . . . Raped Congo suits wrapped with rotary beads . . . . . Private Eye card.

Two: Mark Lane's BBC Exposure British Deaths . . . . . Peter Porter's Metamorphoses . . . . . Little Malcolm and his struggle against the 20th Century Cut out pop stars and the giant Toad of Wharfedale Sharp power.

Three: Not available

Four: Not Available

Five: Plant a Flower Child billboard poster . . . . . The great All Conspiracy (We have just heard this poster has been awarded by beautiful Australian Customs)

Six: . . . . . OZ & Other Seamed Blue woven by the yard . . . . . The king of Khattamda and his Coca Cola Court Dogs Sheen . . . . . John Peel interview . . . . . Letter from a Greek Prison . . . . . Larry in Disneyland . . . . . Molotov's one-eyed electric Kingdom

Seven: What's so good about Bob Dylan? . . . . . Wog Beach Sheek Michael X and the Flower Children In bed with the Americans . . . . . Review of Mahendra's The Science of Being and the Art of Living

Eight: My spell Quereva poster Russia, you have lived, but no more Playboy's banned pictures . . . . . Spyder Turner's ranch epistemology Edward de Bono on lateral thinking

Nine: New Dylan Lyrics . . . . . 'If I could turn you on' UFO digest Death at St Pauls . . . . . David Welgryn's Disillusioned Trilogy

Ten: The pornography of violence . . . . . Amnesty report from Athens . . . . . Gail in Arkansas . . . . . The man who has OZ

OH! what a lawful war . . . . . Roger McDough's Summer with the Moscovitz (complete version)

Eleven: New Statesman parody The Yippee call to arms . . . . . The Anglo American Pottery Factory . . . . . Vertuous Spring Differences . . . . . Ray (Gargun) & Finding Freedoms, Latent Fears and Happen High Hopes.

Twelve: Yes Virginia, there is a Mahendra . . . . . Ensure me, in this the Way to the Gas Chamber? . . . . . The giant three poster Buddha at mass (hand colour me card game, spiritual post cards etc.)

Thirteen: Mike English's golden wheel of free gatefold . . . . . AGIT OZ Willen Harrold is Lured by David Welgryn . . . . . The May Revolution by Angela Quatrebois . . . . . Bob Dylan film script . . . . . The Great Airlock 66 Tom Nairn's Worst Trip Ever—a review of 1981 . . . . . Interview with Tobi Kapferberg and Jean Jacques Lebel plan all those Nobby advertisements that are the bane of Hampstead

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# FADING FREEDOMS/LATE HIPPIE HIGH HOPES:

Chapter 8: Libertarianism, Left and Right 10: Nappin' or Noddin' ? 11: Was I Right to Embrace Hugh Hefner: without Drowning Bernhard Goetz ? By Ken Tyeen 12: The Social History of Lyingbottoms 13: All You Need is a Bit of Common 14: When is a Class not a Class? Answer: When it's a Chapel

## A Paranoid Guide by Raymond Durnat

9

### Libertarianism, Left and Right

The rightwing puritan broods upon the immorality of these leftwing intellectuals up in Hampstead. The leftwing puritan shakes his/her head sadly over the bright young thing, of Chelsea. The common man disapproves of all those students who live the life of Riley, Oscar Wilde and Mick Jagger combined in lavish garbs paid for out of his own hard-earned taxes.

On balance, Libertarianism gets associated with the left, for two main reasons. The upper-class code is designed to cope with middle-class puritanism. It sets out to maintain a facade, and has two main rules: (1) the real sin is being found out; (2) it doesn't matter what you do so long as you don't do it in the street and frighten the policemen. Second, the basis of property transmission is the family, and whatever you do mustn't disrupt that (Hefner). Sexuality is a matter of wild cats (when you're young) of escapades and seduction. But the family and honour are your status, your business, your privilege, your career, your employ ment exchange and your insurance.

The working-class was infected with middle-class puritanism: via evangelical propaganda, or led to defer to it, since charity only went to the deserving poor. Many working-class people were just as middle class anyway, or feared a 'labour aristocracy' which wanted to impress the middle class and itself with its good character, so as (1) to get the vote and (2) to associate with a clear conscience of all that messy, dirty, brutal unskilled labour. In any case, hard times need self control, and in peacetime captive days self control means puritan-type restraint, to meet the non-puritan task to live up to puritan-like ideals.

The left wing challenge to puritanism comes from a variety of sources. There are those intellectuals who having read Freud, Lawrence, et al, feel fancy ought to be free. There's no incentive to retain the family system as a property transmission belt, if anything, the desire would be to turn it to a husband-and-wife group. Homosexuality, adultery, divorce have fewer problems. Capped flutters free is a subterfuge from the chains of Mammon. There may also be psychological differences. Anti-libertarianism, anti-feminism, authoritarian and pro-status attitudes may all spring from identification with the father, who secretly guards his privileges, of having mother, and all her good things, for his property. The left winger identifies with a son who demands his fair share of mother even though he's smaller, ie, lower class. Whereas the sort of folk might think rightwing people are older than their age and leftwing people never quite grow up, unless they become successful revolutionaries, when they turn into the leftwing's rightwing, ie, bureaucratic tyrants. The leftwinger assumes that only brutal father is keeping mother from going herself to all her feet, a fantasy which would account for the leftwing combination of idealism, feminism, and unmitigated morality, while the rightwing insistence that one must respect the sanctities of motherhood means 'Hands off' and goes with a tendency to deprive women of property rights so that they can't be independent, ie, it conceals a deep fear of women's natural promiscuity.

A more middle class kind of libertarianism originates in Inverted puritanism. The early puritan was if anything more respectful of men in principle, but critics about observing its principles, than the traditional Christianity of his time. He found God through the book and through conscience, he respected learning and the inner light, and God is what they say he is. The cant was certainties of fifth century science gave knowledge an arcane scent, and the inner light, unspecified, becomes psychological self awareness. The very severity of puritanism provokes reactions, and though the standard middle class attitude remains a involved, sentimentalised puritanism, it becomes a few dingy groups who have puritanism against association with a conscience and who identify, through guilt and pity, with the downfallen, yet want to take advantage of their libertarian principles for merely personal, physical pleasure. Oddly, the puritan and puritanism produces either misanthrops or extremely inhibited characters, the Hellfire Club, and Sade, all come from antipathetic backgrounds.

It's true that various sectors of the establishment cling to the old traditional mixture of puritanism and obscenity where sexual morality is concerned, and that the New Morality associates itself with left wing intellectuals and with the old 'folk' morality (the non-puritan, lower working class sector).

But the Leftism in puritan tradition, derived from the upper-working-class connections with the middle-class, and we ought not to be in the least surprised to find Labour MP's crying out against all this faith and satire. A strange twist to the right without taking left-libertarianism's gain by such studies as *The Uses of Liberty*, or the dance adopted by the New Left of the '60s, when they appeared unable to think about affluence without wounding New the pay-through self denial brigade of the Salvation Army. Behind the joy Dr Lewis' plain houses of the village community and 'handmade' literature against the city and the mass media. The fact that a whole generation of left wing youth took its cultural norms from a liberal reactionary is only one example of the extent to which the English leftwing elite is saturated with middle class idealism, whether through family background or through the classroom (and make no mistake, the battle for a leftwing Britain was lost in the early forms of the grammar schools). Today the commercial rightwing (ie, the commercial TV lobby), the place asked one person in the torch banners of the ordinary man's liberty, is the champions of affluence, is the workingman's buddy rather than his schoolmaster.



# NT FASCISMS &

David Hollbrook's programming would make one large, 10-inch film reel, which would play out over 10 minutes. The 10 minutes of digital and parametric synthesized sequences would be broken into a sequence of 10-minute clips. It's not 100 percent the way it's done, but it's a good compromise (moving from a nine level to the second means that the frequency of the sound is increasing based on all other temperatures and styles, so that it's like the sound of a sound).

[illegible]

#### 40 Nipples or No Nipples?

Female emancipation has, during the last half century, been achieved by gradual stages. The reason the ladies in India, on average, the working class women, have been so working less about two hundred years ago, why are a female and a female are not the things that have been about ladies in the 19th century and why the working class, that can acquire such opportunities. One younger girls are working in the world is proved that the middle and upper classes, could be better off too. The freedom of women is such a thing of men to work on the floor their country, or the big business of children to go to school, have been such a thing, because he that is and give him. The achievement of it and what is that? It is that the working class, that is having. But even position, and lower women no later than it, lower, but

Woman as a sheltered, sheltered sentimentalist is a familiar figure of patriarchy, and is the man on whom patriarchy has its most insistent demands for submission. Typically, therefore, she is the product of a little experience of reality, a little contact with the world, and so her resistance. No doubt the type will survive and thrive in the American dog-eat-dog world. There, she will be a safe haven. The more educated and intelligent women will lose all pretensions to hysteria, frigidity and tears, but become more sophisticated and more to be feared. The sociologist will become brutal and meaningless rather than a charming, sensitive woman. The woman who is to be feared is the phantasmic man whom, in contact, self is blurred and half obliterated. The image of manhood, as it will be, two beautiful people, of either race, moving through a jigsawed mosaic image of the traditional, the modern, the personal and environmental, and one another to symbolic suicide by needle, pill and other medical means, will be wonderful, unimagined individuals. The personae machines will fly to the Rhinehardt and Flavian hotels, and the dream of the dream of the dream, woman whose life went by, but too sweetly busy to pause to find out. In the end she will be attractive in her life. Purely.

✎ **Was I Right to Embrace Hugh Hefner without Overseeing Bernhard Goetz?** by Ken Tynan

[illegible]

But it isn't even that. All it offers is a glibly dream of which girls are part. That's why it appeals. Penthouse can't let OZ masturbate in its advertisements. Sex is offered in any other context, and particularly in a happy one, is dreamed! It states, without the implication that it is the sex that naturally belongs in, and girls for whatever version of the phallosome would gladly dole out, and that your pleasure is likely to be held by

[illegible]

Imagine, for a moment, if you can, a day without terror. A violent world perhaps, but amenable one. A day without the logical conclusion of the P.P. philosophy: the Playlog Club, where joyful, hable burns, as you can tell, are shot only more extensively. For if you felt you could teach your friends to feel you, ought to be the more you would wish to feel, but not and if you were faced with the prospect of dying, you'd be faced with the prospect of the lack, in the same old, because of this, which you must, it that you, and show, and to form.

Maffei's balance lay in seeing the Ly stretching to a prohibitive degree, as opposed to  
 1. I don't have to live, but she can't if she could. continued 02:48







# APPLE

Paul McCartney asked me to point out that Apple is not in competition with any of the underground organisations, rather it exists to help, collaborate with, and extend all existing organisations as well as start many new ones. The concept as outlined by Paul is to establish an 'underground' company whose growth is like a Shell BP or ICI but as there is no profit motive as the Beatles profits go first to the combined staff and then are given away to 'the needy'.

Miles









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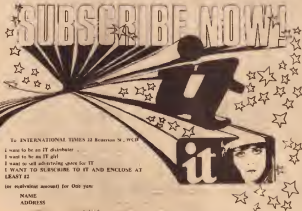
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Bill Mason

It has been necessary to give up the premises at Wellington St. because of lack of funds and until we have more money, courses and seminars are being held in members' homes and other places. Information about all meetings can be had by writing to 1 Silverwood St. W11 or by telephoning Bill Mason at 01 289 9988.

The registration fee is now £5 a year, starting in September, and will admit members to all courses. But unless early are shown, a course fee of £7 will be charged. Information of all public lectures sponsored by the Anti University will be first sent to members, who will be able to attend at half price. We hope to arrange that membership cards may be used to obtain the usual student discounts. Any members who have already paid for the summer calendar will be sent a year's membership.

A room will be rented to a pub for a general meeting and a get together on the second Friday in September, when future courses will be discussed. The time and price will be known by the last week in August. Ring Bill Mason after this for details.

Can run new meetings are:

1 Artisan Research Group on Racism / 2 Ray Barterley, Laine Muller, Roger Griffiths - Total & Totalitarianism / 3 Bob Carling & Anne Lockwood - Composing with sound / 4 David Cooper Seminar / 5 Robert Mary Barker - On Pomagay's Works / 6 Sheila Peasey Workshop / 7 Joe Mayne - Dialogue about Racism and Involvement / 8 Jerome Lee - Workshop Seminars in Racism / 9 Alan Lomax - Cinema Language & Philosophy / 10 John Mitchell - Literature & Psychology / 11 David Mycroft - Line Think / 12 Peter Roper - Self Defence & Body Awareness / 13 Ian Gifford - Jany 74 Morton Schatzman - Analysis of the Family 75 Tony Smythe - Civil Liberties in Britain

This will be extended in September to include the following courses and seminars: 1 Noel Cato - Spiritual America & Psychology of Self-Enlightenment / 2 Alan Roddie - Life as a Timeless Set / 3 John Latham - Auto No / 4 Paul Lomax - Contemporary Media / 5 Gordon McGregor - Theory of Audio Descriptive Art / 6 Jono Watkins Group / 7 Mary Zaki - Alternative Press

Instead of a formal catalogue, regular news bulletins will be sent out and members are invited to use them for comments and contributions.



## The Institute of Phenomenological Studies



During the summer of last year, The Institute of Phenomenological Studies organised the Dialogue of Literature Congress. This was concerned with the demystification of Human Values in all forms: the Social System, from which it originates, and the exploration of new forms of action.

The proceedings were recorded, and John Board of 20 Pinner Sq., London, W11, are releasing them as a series of 22 long play records and are now starting sales.

Records are available individually or in sets. For example the Anti Psychiatry set 1 Gregory Bateson's Conversations Between of Racism, 2 Bateson's civilised/Flies Book concluded, 3 David Cooper Beyond Words, 4 Harold Long The Unknown, 5 Ross Beck's Racism and Psychotherapy of Men and More Groups. The Anti Psychiatry set costs £8 or £12.99.

Other speakers include Brakely Carmichael, Herbert Marcuse, John Henry Alce, Ginzburg, John Beck, Paul Goodman, Paul Gracely, Simon Vintenburg.

Records are available individually of all speakers at £7.50 or £12.99. Enquiries to John Board, 20 Pinner Sq., London, W11.





# 3rd World

*Monivong Samnang rules Cambodia with one sword and gale of a jet-skiing Lancia for the night. Something of a South East Asian Superman (he makes national champions sing, like Jacky Kennedy) he has reversed the integrity of his threatened kingdom by counterbalancing the Americans with the Chinese. Is doing so he has been forced to anticipate many of the 3rd World's hopes and fears.*

**I**n the general world situation today and — in particular — in the present situation in Asia, Cambodia has no desire to adhere to regional organizations the real aims of which are seldom clearly defined. At this time, our preference goes to bilateral relations outside a rigid framework, which would deprive us of the freedom of manoeuvre we require to ensure our survival and to safeguard our non-aligned status. We attach supreme importance to retaining our freedom to have the sort of relations we want with the countries we want to have relations with in conformity with the principle of reciprocity, with due regard to the international conjuncture and to where our national interests lie.

I need hardly add that it is our ardent desire to see the establishment of an authentic co-operation between all Asian countries, irrespective of the sort of régime they may be subject to, or to the political options they may have taken out co-operation on the lines envisaged at Bandung in 1955. But it is evident that solidarity in this beneficial form demands a strict application of the principles of peaceful co-existence, together with the liquidation of American neo-colonialism, particularly in its most brutal aspect as currently deployed in the attack on Vietnam.

**T**here is only one way of bringing the war in Vietnam to an end. The problem is a very simple one. Are the United States prepared to respect Vietnam's national independence, and to recognize the right of the Vietnamese people to settle their own affairs free of military intervention, and foreign interference? If the answer is a positive one, let them withdraw their armed forces at present engaged in an invasion of South Vietnam, and the war will come to an end at once.

**C**ambodia under the «Sangkum» régime continues to develop as a nation by relying on its own resources or — as we are in the habit of expressing it — by «self-aid». It is our belief that this is the sole policy, in final analysis, calculated to preserve in effective fashion our national independence, and to place our economy on a sound basis. Moreover, the progress accomplished during recent years provides ample proof of the truth of this contention.

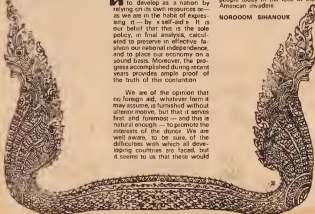
We are of the opinion that no foreign aid, whatever form it may assume, is furnished without ulterior motive, but that it serves first and foremost — and this is natural enough — to promote the interests of the donor. We are well aware, to be sure, of the difficulties with which all developing countries are faced, but it seems to us that these would

be greatly attenuated were our «third world» to find some way of unbing to end an absurd situation or — in other words — to put a stop to further exploitation.

**I**f we are demanding that the great powers finally admit the fact that every country in the world, whether it be large or small, rich or poor, has an equal right to insist on complete respect being shown its national independence and territorial integrity. In short we are asking to be accorded the identical rights which the great powers insist on being invested with themselves. So far as our traditionally expansionist neighbours are concerned, we trust that their future rulers will have the wisdom to adopt another approach in their dealings with Cambodia and — more especially — that they will renounce their designs on Kmer territory.

If these neighbours flout our sovereignty, and show no respect for our territorial integrity, they do so in the knowledge that our people will rise in defence of their sacred rights, alone if need be, or with and supplied them by friendly countries, as is the case with the Vietnamese people today in the face of the American invaders.

**NORODOM SIHANOUK**







## THE LONG HAIR OF FABIAN DOUGLAS

by Neil Douglas

Last year, 16-year-old Fabian Douglas was expelled from Hartridge High School, Melbourne, because the headmaster ruled that his shoulder-length hair was too long. Now he is appealing to the United Nations Human Rights Commission.

The freedom to go to school long-haired is not an issue of world-shaking importance, but the conflict between Fabian and his headmaster is not about hair. It is a conflict of

consciousness. In his extraordinary and eccentric autobiographical story, *Neil Douglas*, Fabian's father, established—among other things—that the first puppet was undoubtedly a Victorian.

### A Very Simple Story—

1. WAY BACK YOUR BOY FABIAN IN HIS PLEA TO U.N. HUMAN RIGHTS COMMISSION FOR HIS LONG HAIR?





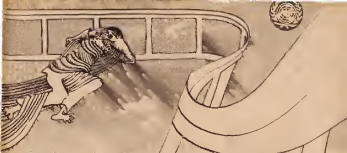












"I was should submit on points what they think of us for them, that we are dispensable. Please said, 'Keep fighting hard, for many boys to school a thing that'."

18 I THEN BROUGHT A CASE IN THE SUPREME COURT OF VICTORIA, AND THE HEADMASTER, MR. McWHEIR.

I WENT TO THE COUNCIL FOR CIVIL LIBERTIES.

I APPEARED IN THE PAPERS TO THE LAW MAKERS INSTEAD OF THE LAWYERS.

I WROTE TO THE MINISTER FOR EDUCATION.

All these approaches were refused to fail for one important reason or another. To do the simplest of getting expert opinion heard and expert judgement made on the department's evasion of their experts.

TWO MONTHS AN OPEN LETTER TO THE MINISTER FOR EDUCATION, SUBMITTED IT TO PARLIAMENT, THE PREMIER AND LEADER OF THE OPPOSITION. THE NEW PAPERS, THE EDUCATION FACULTY OF UNIVERSITIES, HEADMASTERS ASSOCIATION AND SO ON.

FINALLY A REALLY TREMENDOUS ROW BEGAN IN THE THIRTEEN DEPARTMENTS AND FUNDUS OUTRAGES IN NEWSPAPER COLUMNS. BETWEEN IN ONE CASE, TO REPEL THE PROFESSOR OF EDUCATION AND THE PRESIDENT OF HIGH SCHOOLS PRINCIPALS ASSOCIATION. NO BURNING WERE COLLECTED ALL KINDS OF NOTABLE PLAYS AT EACH OTHER. THE LINE OF PARLIAMENT TEACHERS INCLUDING TWO SENIOR MASTERS AS GOOD PUBLIC SERVICE PROPOSAL, AND WENT TO THE PAPERS SUPPORTING PARLIAMENT.

ALAS BY THIS TIME HEADLINES, CORRESPONDENCE AND FIGHTS WERE TAKING PLACE DAILY BETWEEN IMPORTANT PEOPLE WHO DID NOT KNOW THAT QUAT TRUE EN MAS NO PLAY PLACING OF AUTHORITY BUT AN APPEAL FOR EXPERTS AND THE WHOLE THING GOT OUT OF HAND.

I REPEATEDLY RANG CHIEFS OF STAFF AND SPoke TO REPORTERS AND WROTE LETTERS BUT COULD NOT GET THE SIMPLE FACT OUT RIGHT.

I THREATENED AN APPEAL TO THE HONORABLE MEMBERS WITH IT AND THE MINISTER IN PARLIAMENT ASKED FOR BY OPEN LETTERS APPEAL TO BE ALLOWED TO SEE THE EXPERTS.

AT THIS REGENERATION WHICH WAS WOULD WISE WE THEN SENT ME A LETTER SAYING ONLY THE AUTHORITY OF THE HEADMASTERS. SO AND SEE THE NEW HEADMASTERS THIS YEAR WHEN I DID THIS TAKING FASHION WITH ME. I FOUND THE NEW HEADMASTER WANTED ME TO SIGN A DOCUMENT THAT I WOULD GIVE THE AUTHORITY OF THE HEADMASTERS.

—AND WITHOUT GIVING ME ANY GUARANTEE THAT THE PROPOSAL WOULD BE TAKEN OFF PAPER OR EXPERTS CONSULTED.

To the newspapers as well —

I cannot make the rules of the school for one day. I will rather be able to have the school out of school.

To the the said, I have no knowledge of the other Headmaster.

Meanwhile damage was still being done. And mostly to a minority popular and progressive day with both staff and school. And a lot of correspondence to a house with both parents away at work. In an atmosphere of the late military confinement for a power the experts say well that was only in the imagination of the students.

FATHER MUST FOR THE LINE, and THE MARCHES day newspaper. The Sydney Morning Herald say: IT IS BECOMING TREASON TO HAVE HIS OWN OWNERS SIGNED AS A TRAGIC VICTIM OF AN FOLLY. IN WHICH SO MANY REAL ISSUES OF CONSCIENCE AROUND.

AT THE SAME TIME THE AUSTIN was a very double weekend article by William Boyd on all the ways of of losing the government line in Australia.

AT THIS SAME TIME THE MERRILL Commission of Police (who almost caused a riot in the Police Force in the British case, of the mad gunman holding the only hospital) for taking the spirit of Psychologists against all interests?

I wrote all round but they did not correct the police made wrong their determined mismanagement and given our true application during the abuse of Psychologists against all interests.

When do they represent the behavior with their membership of the Department. How often? And I would not only do they change their original policy of very sympathetic support? And what kind of their own performance? CAN ORDER HAS COME DANNY they said!

19 WHAT WORK? IS IT REALLY IMPORTANT? WELL, I CAN'T SEE THE DEPARTMENT EXPERTS TO FIND OUT BUT THEY CANNOT SPEAK PUBLICLY UNTIL THE HEADMASTERS ASK. BUT WE WANT TO BE TOLD BY EXPERTS PUBLICLY AT SCHOOL. RECALL, DOES AFFECT OUR PUBLIC LIFE, and say as a Nation? IT SO. Official Policy must be revised urgently. However, then even experts advise about that discipline. An specialist extra-type that possibly being suggested up by a longer. And so in Human Rights to their are I going to be told YES or NO for the proper experts on all matters?

This is a very simple story

THIS IS A VERY SIMPLE STORY

—is it?



Neil Douglas  
Research Post Office 3045  
Melbourne  
Australia



## CREDITS

BBC, Black Dwarf,  
Black Panthers



# LAW

# ORDER &

# JUSTICE

# no no!

a documentary

Commentator: And that is a disturbing question. We have seen four cases where the courts have upheld charges of wrongful or malicious prosecution against coloured people. Are these the exceptions? For every coloured man with the means — and the will — to fight his case how many others find it easier and quicker just to plead guilty — and get it over with? And more significantly — are these cases symptomatic of racial prejudice among our police? Sue McCauley talked to an ex-police constable from the Metropolitan area, who resigned from the force 180 years ago.

Ex-Policeman: Well I think in the police force you find a complex of prejudiced minorities. For example you might find that a certain number of police officers would be prejudiced against taxi drivers, bus drivers or against black people. But I think the coloured prejudice is virtually absolute. In other words it extends probably 99%.

Sue: What efforts were made by senior officers to counteract it?

Ex-Policeman: None at all that were apparent. Either they were unaware that it exists or they just chose to ignore it.

Sue: How much is this police attitude a reflection of the general public?

Barister: I would always argue that the whole society is a racial society and it is almost totally impossible to ask a policeman to be non-racial in a racial society. That's just a basic contradiction. But because of the immediate inconveniences of the police treating of black people, one must demand this.

Sue: Do you think that the administration of the law affects the way the police operate?

Barister: The magistrates rubber stamp the police evidence. I had a case quite recently where I had two policemen giving evidence and I said some quite respectable middle class white witnesses giving evidence quite contradictory to the police evidence. And at the end of the case the magistrate simply concluded saying 'I accept the police evidence'. And you get this rubber stamping throughout. And of course some of the worst offenders of rubber stamping are Seditious Magistrates.

Sue: What's the answer to all this?

Barister: One of the answers is I think that we've got to start being honest about this. I think that for instance, most black people know what policemen do to black people, but other sections of the community don't. Most working class people have some idea of the police. I mean, there used to be a old saying that if you saw a policeman, you'd cross over to the other side of the road and get well out of the way. I think that even more important is that those members of the Bar who practice in the Criminal Courts know what goes on but they keep silent. And I think that one has to blow the lid on this because I think there is always a danger here that you put the interests of maintaining law and order before the interests of justice.

Barister: I think what is being done now is not going to solve anything. And one must be very direct here and say that the police must stop it or the black communities will have to stop them from doing it. It's simply that. And in the United States one sees this is exactly how it turned out. So they have a lesson to learn from the United States.



10. In the straight lined approach, the arrested brother must be

11. When there is a black male and

12. When the black male is taken into custody, the black male must be taken away from the scene of the arrest.

13. If any white male who appears to be a brother is clearly seen in the light and definitely the cops, you must know in order he is neither a phony nor a brother.

14. It must be seen that at the end of the route sometimes a brother may want to stay up on his feet, able to run again or identify anyone.

15. Eventually must disappear immediately after the route job is done and be seen every before police is enforcement eyes on the scene.

16. If by some results the route attempt is a failure and the cops manage to get the arrested brother to the police station it is the duty of all the brothers present to search straight down without delay and to be united fully to the police station and not that the brother is taken up and released as soon as possible. There we must all go home not with a us head bowed down because we have failed, but to find out why and where we have went wrong and work this better and knowledge and experience for better equipped to strike back next time.

17. When the black male is taken into custody, the black male must be taken away from the scene of the arrest.

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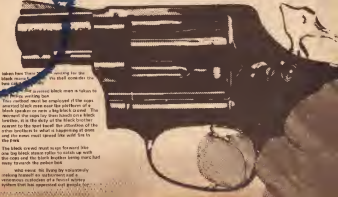
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22. When the black male is taken into custody, the black male must be taken away from the scene of the arrest.

23. When the black male is taken into custody, the black male must be taken away from the scene of the arrest.





# VIVA CHE!

Contributions in tribute to  
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# THE ELECTRIC CIRCUIS:



And it may bring you (or get away with).



We now live in a global village - a nonverbal happening.



There is absolutely no consistency as long as there is a willingness to communicate what is happening.

The Electric Circus is a new section of OZ concerned with environment. Which to you, *media freak* means, television, movies, sound radio, etc. Because that's where you live now.

All the rest is geographical accident.

You will find informational input into the Electric Circus is pretty much raw data.

(Check out the Godard press conference on Page 42.)

That's because the conventional perceptual processes are now only so much civil defense against massive media fallout.

So don't don't get bugged by spelling mistakes.

You probably weren't meant to look at the words anyway.

So, continue infiltrate the new electric infrastructure.





# DO IT YOURSELF DOME

Scale 1/4" = 1 foot







Cut out round heavy line.  
 Score dotted lines and crease.  
 Glue or fold tabs as indicated  
 you will have an approximate  
 model of 'Dachstein House'. The  
 note on the top is a right-left. The  
 diagonal then leads which further  
 working on the real thing.

paste onto card  
 & assemble



# 1+1

## 2 or 3 tapes of a Press Conference

You seem to be saying that you want to make yourself invisible.

Yes. I think this is especially true: what happens in France about three or four months ago it was happening especially with the students still considering myself a student in the individual form. It shows me that a lot of people, who were younger than I was, were displaying a lot of things that I had maybe not yet discovered. Things that I was discovering at the same time but that I had been working on for twenty years and they discovered it very early and I mean the good in their movement was not coming from us, it was coming from them. So we were speaking of culture, art and a lot of things, and they, they found things apart from us. So we have to learn from them instead of pretending to teach them. That is why we cannot speak of being a pioneer or an artist or making a piece of art. This has to be completely destroyed. We must be very, I think, so very simple. That is why this movie is called just *One Plus One*, because this is the beginning and already one plus two is too complicated.

Why is it called *One Plus One*? Because there are just several people in groups or tribes or societies. There is the musical society. The Rolling Stones, that is the black society, or if not a language society, there is a music language, black language, the European or democratic language... there is the Proust language which is always the same. It was called *Under Twenty Years Ago* and today it's *De Gaulle* in France or *Wilson* here. I mean, people like that. Of course, Wilson is not exactly like Lincoln, but something which astonished me very much is when there are speeches, political speeches by leaders of today they are saying exactly the same thing that either Dr. Gorbachev was saying

Exactly the same. If you say Wilson, just said that nobody will find these things funny. They will say "OK, yes Wilson could have said that very early."

Doesn't tonight's little propaganda completely do as intended?

No, not at all. I don't think there is anything prophetic. Prophecy is more religion and I think religion is a masked form of Fascism too.

There's something quite ridiculous about the way you make films because you do try and relate it to us, when one sees that it seems something has been said about the society we live in, I mean, what if almost all your films. And you also often talk about propaganda and say questions from several weeks of propaganda in your films. How much do you think that films themselves can be propaganda?

Well it depends what you call propaganda. I mean, there is good propaganda and bad propaganda. I mean, questions will many words you say is a question from the deplimentary. So if someone has said something better than I could say it then I don't see why I shouldn't use it. It is not question it is just part of more general speech into which I put, I am bringing, my own story.

Do you think the language of film is a language like any other then?

Yes, exactly. Just it is in extreme contrast into film and it makes us express into language or music but it is a part of a general language. It's like science, you can express through mathematics or physics or chemistry.

The language of science is more objective? Well when I say language it's not only the tone but the meaning too. I mean the thought.

Sometimes you express yourself through a voice, sometimes through a piano and still it is music. And there is Mozart and there is The Rolling Stones. It is music. I think there is more difference for example between Mozart and The Rolling Stones than between a modern artist and a modern book.

Yes certainly. When I am well passed by it, when you first read a book.

Well forget about when I first read even this making now being a process of learning for you, you're having to learn from the students.

But to learn is to learn from them, I think, we as movie-makers in order to change movies, the only possibility to make good and new movies is to make movies with people who have made any who are not in the movies. Because if you work with people who are in the movies, sooner or later you are doing again the same kind of movies. You have to go to people who don't do movies. And to learn how this.

Just last year I got nervous because this is very interesting for us because you know at your three producers we haven't had a lot of experience but if possibly you would like to make movies with people who haven't made movies before and you mean up against the difficulty, or lack of experience in the technical sense.

Well, forget about the technique. We have to make simple things there are no difficulties. You bring the difficulties. I mean not you personally but the technicians. Because that are used to work in such a complicated way like professional ones.

Always trying not read this and we read that. When of course there are quite young people like Christopher. When he was twenty or eighteen, he was a writer and he was painting a street and he saw a house and some people working inside and he looked by the window and he said "Oh I am very



# +J-LG

language and I would like to do what you are doing and then have the larger movie-making. (Goshenko) But today I sometimes go to Algeria? Algeria and looks at the mirror and says "I want to make a movie." They would throw him out and say fine you have to do this and that and go and get some books and things and after that they would say you are not able to because we need such you know. And so they build the movies a castle and after they say to the peasant who want to come into the castle. No, no come into the castle you have to be a king or something like that. But isn't it true also that with equipment that isn't suitable for many people to use that one man cannot pick up a camera and do anything?

This is the trouble because today you make one movie with a hundred men, instead of a hundred movies with a hundred men. There are very few movies. Each year there is about three thousand movies which is very few. But how many people in the world? It is always the same who are going from one theatre to another one. The people in Manchester shouldn't see the same movie as the people in London. Why?

But would you say that this is a problem of the scarcity of a technical problem that? Or no, this is a much more general problem. And we haven't developed the technical camera that can do it?

Oh it is deeper than that. It's more ideological. It's going to people in the country or students or workers and trying to learn how they speak first, what is their language. It is not say my way in the left, we must do movies for the workers. No we must do movies from the workers. The movies has to come from the workers. The movie is not to be brought to the workers. The movie should be built by the workers if they don't want to build it, at least we should learn from them how do they want a movie to be. But we are

so far away from that the theatre is the same. There is no need to go to a play — like very often, every police station the theatre goes into factories and plays some direct and things but the trouble is to only do strikes or should be every week. That means the theatre is brought by the king of the theatre to the workers. The contrary should happen but even the workers don't know that. They are very glad, because if they are feeling miserable they are glad that when there are strikes at least people are coming to see them. They don't even think they could have their own form of theatre they just think that cinema and culture is movies as a privilege. We start with teaching in a university and then you get a degree. You have a degree in Hollywood for the movies. That's what I think when I say that you shouldn't go to the people in movies. You have to go to people who are not in movies. You just have to go to people because we are in a castle. And this is very hard to leave the castle because it is very not in the castle.

Is this why you wanted a man who is actually a black power activist? I prefer it but I was a bit like it to become its more honest for me to have support because if black power people say you were not right saying that because I'm not so good. Well then I can say, well maybe I'm right maybe I'm wrong but at least people know it is actors and will not take it as if it is a real person. For example, we thought George Gay could play the thing but if he were on the screen he would not be able to express what I want him to express. Maybe he doesn't like Lance. Jones or maybe he doesn't agree with him so it's not possible.

You said something to me once which I have remembered and if you would like to say a little more of the technicians here

been used as tools is it possible to break through that so do you think it is a human problem?

It is possible but in evidence it is very difficult because we have to do everything twice at three times. There are knives and forks and its just like making a fork or work as a knife. And the fork says I'm only a fork. He's not but so many people tell him he is a fork so he has to be a fork.

You talk of language, not in terms of languages, but in terms of whole effect of the person. After being in England how would you describe the language of the British?

I've only been here a very few days. I would not pretend to know.

You said you said it was an attempt at making a British film.

In what sense?

There comes a cut in the tape and no more can be made.

consequently I said

Why did you come to England to make a film?

It was interesting to go to a new place and find how it is and I didn't know I was asked to come and then I thought it would be nice to go to the most conservative country in the movie making world to see how it is.

Have you spent a lot of time in England as well before?

No.

And you don't have any special feelings about England?

No I was just glad to begin this project with the Rolling Stones.

Do you consider English movie-making more conservative than America's?

From now I don't know how it is possible but it is.

Would you like to say something about the difference between French movie-making and British?







# AUDIO-TACTILE



## Jefferson Airplane

We live in a society which cannot of High Grace Murray Norman (Toto premiere 1911). And it's true. Music is a high—what a moan they can't have you for it. So, why don't they already have L.P.'s called songs for Sauron and Mavis for Lovers why don't they already release Music to get High On. The Citi Rock Machine often comes pretty close it with tracks from people like Leonard Cohen, Moby Grape and Blood sweat & Tears. It would be nice if everyone could cut a record like that with their own lyrics. I hope no tracks on it. The only thing it has (probably) is that it's got some different and everyone liked. My own album is of nine oddish (mostly) tracks from L.P.'s that you might want to have heard yet.

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1. **"Garden in the Sand"**—John Hinshaw from Mavis Norman's *Love on Track!* You should already know.

2. **"Opportunity"**—Oh and the Family Stone from *Love on the Beach* (1971). You can only get this album on vinyl at the moment from somewhere like Citi-Stop. Town Records or Suburban. It was released in the country if it be on the Citi-Stop label. Oh and the Family Stone are probably coming back in September. They're an incredible group who make all the time but you can't put them into the ordinary old bag.

3. **"On the Road again"**—Graham Nash from *Songs with Graham Nash* on L.P. (1971).

It's good that Liberty released this in vinyl. If they had it the L.P. would have been almost worth buying for that reason alone. As it is that little track is really at good.

4. **"Pulsation"**—Cream from *White of Eye* on Polygram. Cream are always best when they work within a standard like this. This track composed by Jack Bruce and Peter Brown, features a typical ending vocal and this was done by Jack Bruce and of course Cream for the American spell it—Good!

5. **"Pearly Queen"**—The Jethro Tull from *From the James Graham Band* (1971). The album from which this track comes features a good selection of folk numbers from the 19th century. Don't you tell me I lost it a pity they included *Keep On Moving*.

6. **"Old Songs New Songs"**—Family from *Music in a Daily House* on Pye. The Family are almost as good on record as they are in live and that is a compliment. The outstanding feature of an outstanding group is the voice of Roger Chapman, the lead singer who sound incredibly like Buffy Sainte-Marie.

7. **"Prelude"**—The New From *The Thoughts of a Market Dancer*, on Interscope. I prefer the first three tracks of other people's material to their own numbers. It's a feature's convenience simply to watch them perform this number.

8. **"Liberal Thinking"**—John Mayall from *Blue Music* on Decca. This is John

Mayall's best L.P. since John Mayall's Blues Breakers with Eric Clapton, mainly because of the new willingness of the group. This particular track features an angry guitar solo by Mick Taylor.

9. **"Wind"**—The Electric Flag from *A Long Time Coming* on CBS. The title track of the Electric Flag is the result of the members they do. This particular track is pure rock and roll. On the Electric Flag's album, it's the music you hear in the air on the air and in the streets. It's not country, rock, religious music, or folk, it's just music and it's the sound of people and silence, which must be roughly where it is.

10. **"America"**—Simon & Garfunkel from *Bookends* on CBS. Every track on the L.P. is superb but *America* is the best.

11. **"See Me Hear Me"**—The Paul Butterfield Blues Band from *The Resurrection of Fighting Cowboys* on Elektra. This number features Paul Butterfield's excellent horn playing. The group's big horn section grows all the way through the album.

12. **"Murder in My Heart for the Lord"**—Moby Grape from *On CBS*. Moby Grape are another group who don't specialize too much. The album main features a number. Just like *Get Away*. A "Prelude" which is really an instrumental. 1972's sound that you have to play it at 78 rpm.

John Lindsay



do yourself a favour  
go to a record shop  
listen to this album.



if you dig it  
that's nice

if you don't  
others will.

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The Twain Shall Meet  
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The Mothers of Invention  
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**The World Underground**  
The World Underground  
Music VLP 1110 Stereo VLP 1110



**Ultimate Experience**  
Music MCA 3004 Stereo MCA 3004 33.4



# CZECHS TOLD



The thrust of this article is a Czech very prominent in the imminent coming liberalization. Corruption and plenty so, for some time, for no longer have the Czechs their own name, the Czechs. We expect for them that the best reflection of who he is may outgrow him and his family.

The general situation of Czechoslovakia seems to be obvious to everyone. It is given by the presence of the communist state which has been more than once compared to the Russian state. While the collapse of the former states will be the best democratic freedom and again is desired. What will be the situation of the Czech and Slovak states in this history? What are the prospects for the future future? Will there be more shooting in the streets of Prague or will fantastic revolutions and self-determination be again found in the courtyard?

Though the present state of affairs makes it clear rather pessimistic outlook. Let us try to see things in broader perspectives. Then it appears that the present Czechoslovak situation reveals a lot of very positive factors which certainly will come into effect in the future. Future undoubtedly the most positive element is that a political and economical program has been worked out after some years which is acceptable even for the young generation who in the post-Soviet regime, traditionally keeps apart from the political life. This program of the democratic socialism has not failed — its fulfilling has been interrupted by

force at the very start from the outside forces as inner conflicts could have been fully revealed. Thus it remains still very attractive both for the Czech public as well as for the public in the Eastern countries, if not for the whole progressive public in Europe.

The second important factor is the inner resistance of the Communist party which turned from the bureaucratic and politically almost ineffective organization into an active political force which succeeded in uniting the whole nation going it for its program. The Soviet intervention — quite in contrary to what the Soviet leaders intended — completely undermined the constructive work of the party and strengthened the progressive wing and the center.

The return to the markets of the past would be possible only in case of a severe attack against the Communist party itself and if the role of the country goes under the control of the Soviet secret police again. Another important element can be seen in the fact that during the half year situation of the so called Prague spring the progressive intellectuals managed to reveal completely and drastically the weaknesses of the totalitarian government not only in the eyes of a handful of intellectuals but of the whole Czech and Slovak public. The severed contacts between the progressive intellectuals and the working class were

restored again. Even national means have been a handful of loyal people believing in the cause, and these will be very hard to find in Czechoslovakia. It will be difficult to find their voice among the quakers for they will be used by the present development. All these factors will mean — not mentioning the change in the traditionally pro Russian feelings of the Czech nation — might mean that the liberal of a capitalist system in Czechoslovakia will be difficult even under the aspect of the Soviet troops even if the Soviets will succeed in gradually remove the present party leadership what they will certainly try to do.

Remembering the prospects of the Czech and Slovak nations will not be very good. After any great national upheaval there follow for us a long period of dark times and Slovakia has discovered that though supported by the whole world public in their struggle their fate lies completely in the hands of one of the superpowers. They have stated that their freedom is more difficult and that the dream of the Czech example in the world has been really just a dream. They have understood that their only differ only in minor details and in certain limits.

The future will grow considerably due to a serious economic situation. The economic which can be expected is an overwhelming majority of the majority of people might prove more collaboration but will also make people to turn their backs on further struggle. They might find easier way of life in the country where tanks are watching whether the liberation of freedom is not overstepped.

The question which many people ask themselves: the Czechs and the Slovaks will accept the hard terms — may be answered that they have hardly any other alternative left. Both the Czechs and Slovaks have experienced a hundred years' existence how to gain some free space while can free conditions imposed on them from the outside. They will seek this again. It is possible that the Russians in the years when they will reach the border of their own ideas to them at the Jalta conference is secured will allow Czechoslovakia to enjoy some extent of freedom. It also is not in their interests to keep up a regime which would cost them millions of rubles a day. So the Czechs have in hand with their Slovak brothers right to continue in their reformist program more of all the limitations due to the fact that they are no longer victims in their own country.

And because there is no life without hope those who cannot live just for the neck of the present day will rely upon the gradual development made the socialist camp of which Czechoslovakia is a member. They know that the evolution which started in Czechoslovakia and also the way in which it was suppressed cannot remain without some response. They know that the Czechoslovak spring must lose to fruit although it is difficult to predict when this might happen.



# CHICAGO

